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Internal transit dues.

651 *Mukalla and Shihr.*

486

On every loaded camel leaving	Re.1.
On every camel man'	As.2.

Shibam.

On every *Bahar* brought in from Qu'aiti ports or territory	$ ½.
On every *Bahar* from other places in Aden Protectorate or from Yemen	$1½.

Passport Fees (compulsory).

On every passport	Rs.2
Photograph by state photographer	Rs.3

Defence.

REGULAR ARMY.

704 The strength of the regular army is as follows: one Subedar, who apparently knows no drill and only appears in uniform on very special occasions; four Jemadars, of whom two are ex-Yemen Infantry officers, and two are Indians, one of them being a Pathan in command of the artillery; 350 to 400 Yafa'is, and 250 slaves.

The non-commissioned ranks are, Havildar, Naik and Lais Naik. The Yafa'is receive nine dollars a month, and the slaves one to three dollars as pocket-money, but they are much better off than the Yafa'is for they receive regular rations for themselves and every member of their families. They are provided with wives, and given milk, which is scarce, for their wives and children. The 702 cadet corps, already referred to, ensures a constant supply of disciplined recruits.

713 The force is armed with every sort of rifle, but principally Martini Henrys. They are said to keep them perfectly clean inside and out. There is a "range" behind the town. The regulars 714 are all provided with a khaki uniform, shirt and shorts, and a 708 red fez, but the uniform is not worn except by the guards at the palace and on special occasions. There are said to be parades every 533 two days. There is a band consisting of 14 who wear khaki uniforms and scarlet glengarries. The regulars for the most part are stationed in Mukalla, but there are a few in Shihr and Reida.

IRREGULARS.

704 There are said to be 1,000 to 1,200 irregulars officered by eleven 701 *Muqaddams* who receive 35 to 40 dollars a month. Each *Muqaddam* has a paid *Muawin* who receives 20 to 25 dollars, and each man is said to receive seven dollars a month. They are stationed in the districts. In Shibam there are 40 Yafa'is and 60 slaves. There are about 500 Yafa'is in the neighbourhood of Shibam who are [635] paid but allowed to work their own fields. The Sultan's representative in the Shibam province is in command of the troops.

[1] Members of certain tribes are exempted from this tax.

576 A tribesman now separates himself from the
587 'home side' and, very fast and in a loud voice,
533 declaims verses which he has composed (fig. 1). If these are not accepted by his companions he declaims others, until acceptance is indicated by cries of 'Yallah.' He then begins to intone the first half of his verses in a chant peculiar to the occasion, and is followed by the leading half of the column. The second half of the verses is chanted by the second half of the column. When the poet is satisfied that the words are being sung correctly by all, he resumes his place in the column and joins in the singing. The column has meanwhile continued to wheel and circle (fig. 2).

576 The visitors can judge, from the words sung,
533 whether their welcome is a hearty one, or not. These words are not always polite, and the

576 greatest interest in them is displayed by the
533. visitors, not only because they must soon reply in kind, but also because upon them may depend whether the visitors remain to feast and spend the night or whether, with unpleasant smiles and covert insults, they will move off to sleep elsewhere. On one occasion in Hâdhina the greeting song opened with the words—'It is only through 'our politeness that you have crossed the boun-'daries of Hâdhina.' These words, and a rapid count which showed that over half the 'home side' were in the forts, led to suspicion, and caused the visitors to extend their line until all semblance of ceremony was lost. But if the words are pleasant, an atmosphere of friendliness
576 is quickly established. The men of the 'home
411 side' eventually file past the principal visitors, often firing their rifles and 'salaaming', and wheel back into their original line.

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are given vent to by singing and running round in a circle, in time to the beating of a drum, very much in the same manner as children do. No invitations are given, and anyone may join in. No refreshments are handed round.

The Mdema Dance.

This also is an importation from Nyasaland (see Ki-Nyasa dance), and is danced by the slave population only, either by day or by night. It is exactly like the Ki-Nyasa dance described above, with the exception that no iron bells are strapped round the knees, and it is, if possible, of a simpler character, the Ki-Nyasa being in truth simple enough. Like the latter it is merely a vent for high animal spirits. No refreshments are given and no invitations are necessary.

The Kindimba.

The Kindimba is not a dance, but a musical entertainment into which enters a slight element of the mystical. It is only given by people of the slave class in fulfilment of a vow. Any person who greatly desires something or some event to come to pass makes a vow to give a Kindimba if his wish is fulfilled.

Invitations are issued to his friends by the person who is giving the entertainment, and they assemble at his house. The men and women sit together either indoors if there is room, or else in the open. Songs are sung by a leader, the other guests joining in the chorus, and clapping their hands in time to the singing, which is accompanied by a small drum called a *mgumbaro*, very like a *marwasi* (see Shebwani dance), with this difference that only one end is covered with a goat skin, while in the *marwasi* both ends are covered. The other end, which is open, is made to rest on the chest or stomach of the player, who performs upon it in that position with both hands. Hard grains of maize are placed in dry gourds of various sizes, and these are rattled in time to the singing.

The entertainment partakes of the nature of thanksgiving, and frivolous songs are therefore avoided. Although not exactly of a religious character, a certain amount of superstition is far from being foreign to the Kindimba.

The Vugo.

At a wedding, a procession of women is often formed in the evening after dark to parade the streets, and is called a Vugo. The women sing in chorus to the sound of buffalo horns beaten with short sticks. No men are allowed to take part in the procession, which is both an Arab and a Swahili custom.

The Kinyago Dance.[1]

This is a Swahili medicine-dance usually held outside the town in a plantation on a moonless night. No artificial lights are allowed. Swahilis who have any

[1] [SEE NOTE ON P. 434 -- ANALYST.]

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pretensions to being medicine-men inform their friends that a Kinyago is to be danced at a certain spot on a certain night, and a crowd consequently congregates there. The medicine-men, most of whom in Malindi District apart from Giryama are of Shambala slave origin, make themselves up with the help of clothes stuffed with grass to represent certain wild animals, such as elephants, lions, etc. A ring having been made in the waiting crowd, a medicine-man thus disguised as an animal suddenly dashes from behind a convenient bush and enters the ring, where he capers about and makes a noise in imitation of the beast he represents. On getting tired he retires again behind the convenient bush, and another disguised medicine-man takes his place in the ring and so on. A *msondo* drum is used, described above (see Ki-Nyasa dance). The crowd takes no part in the performance.

The Kinyago is, of course, a heathen dance from Nyasaland imported by slaves. It takes place usually after a good harvest, and is intended more or less as a thanksgiving to the spirits that control the rain and the abundance of food generally. It is also intended by the medicine-men to impress the people with the powers which they ascribe to themselves of being able to change the shape of their bodies into that of any wild animal. But these pretensions are not accorded much credence nowadays in the Malindi District.[1]

1 Ngoma ya Pepo.

The Swahili word *pepo* is the equivalent of the Arab word *jin*, or devil or evil spirit. The people inhabiting the coastal zone, both Arabs and Swahilis, believe in the existence of these beings, some of whom are considered harmless while others, entering into the human body, create various ills and pains, insensibility or sometimes a demented state accompanied by violent gestures. It is quite evident, even to a layman, that these ills are due to a disturbance of the nervous system of imaginative and highly-strung individuals. Thus one finds that the great majority of the people who get *pepo* are women.

The native cure for *pepo* is principally drumming. The natives of Africa are particularly sensitive to rhythm, pure and simple, even more so perhaps than Europeans. The rhythm of certain kinds of drumming has the effect of exciting the nerves to an ecstatic degree, while other rhythms appear to have the contrary effect upon the nervous system of Africans. It is the latter rhythms that are used as a cure for *pepo*.

This physiological effect of rhythmic drumming is, however, unknown to the inhabitants of the coastal zone, and believing as they do, that the nervous disturbance known as *pepo* is caused by the presence of evil spirits in the body, they set about propitiating the *jin* and putting him in a good temper by giving a drumming

[1] This reminds one of some of the corn dances recorded by Sir J. G. Frazer in *The Golden Bough*; and by Professor Ridgway in his *Dramas and Dramatic Dances of Non-European Races* (1915), pp. 335–374.

1 [SEE NOTE ON P. 434 -- ANALYST.]

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entertainment in his honour, so as to induce him to depart from the body of the person possessed. 753 776 533

The exorcising of the *pepo* is conducted by a professional man or elderly woman known as a *fundi* or *mganga* who specializes in certain kinds of *pepo*. 753 776

The *pepo* themselves are divided into various tribes such as the *pepo ya ki-galla*, *pepo ya ki-arabu*, *pepo ya ki-somali*, *pepo ya ki-shakini*, *pepo ya i-pemba*, *pepo ya ki-nubi*, etc., and some even are said to be like animals, such as the *pepo ya ng'ombe* and the *pepo ya punda*. Besides belonging to various tribes, the *pepo* have individual names similar to those common to human beings of the same tribe. Thus some *pepo ya ki-galla* are known as Guyo, Barsa, Godana, Galgalo, all of which are fairly common amongst the Gallas on the Tana River. 533 756

The *pepo* is recognised by the language it speaks through the lips of the person possessed. The *fundis* make out that the language spoken is actually Galla, Somali, Arabic, etc., but that it is an ancient form of these languages, and that no one can understand them but the *fundis* themselves. This, of course, is nonsense, as it is impossible for a person ignorant of a language to speak it suddenly and quite fluently. What actually happens is that the person possessed speaks ordinary Swahili,[1] but being in a state of high nervous tension the voice assumes an unnatural pitch, and the words are spoken indistinctly and interlarded with inarticulate sounds, so that they may be said to assume, with a stretch of imagination, either an Arab, a Somali, or any other accent, and, together with the inarticulate sounds uttered, are interpreted by the "*fundi*" as being ancient Arabic or ancient Somali, or some other ancient language.[2]

Each *fundi* has his own special set of *pepo* whom he knows by name, and to him only will such *pepo* respond. If a *fundi* is called in to attend to a possessed person, and is unable to make the *pepo* speak to him through the lips of the patient, then he knows that the *pepo* in question is not one of his set, but is a client of some other *fundi*. He then withdraws from the case, and suggests to the relations of the patient that such or such *fundi* be called in.

The first step in the treatment of a possessed person is to get the *pepo* to "come into the head" of the patient and speak to the *fundi*, the object of this being to find out from the *pepo* what would be acceptable to him as an offering in order to induce him to depart from the body of the possessed person. 753 755 756 776

The method of making the *pepo* speak is by administering *dawa*, or native medicine. The various tribes of *pepo* respond each to its particular kind of *dawa*, which in most cases consists of a decoction of roots mixed with leaves of plants found in the bush, and sometimes fresh seaweed. Each *fundi* has, of course, his own secret prescription. The mixture of roots and leaves is placed in a

[1] This is not certain.—C. W. H.

[2] For possession by spirits of other tribes, see Junod, *Les Baronga*, pp. 440, 441.

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When there is a fire the people in the streets should out « Wa-'n-nār wa-'n-nār », or, if there has been an accident when some one has fallen into a well, « Wa-'l-bīr ». At this all of the males of the quarter come running out at a trot, leaving their occupations. If it is a fire they take tanaks (tins) and fill them at the mosque cistern (djābiyah). Only the Masākīn perform these duties of course, not the saiyids or mašā'iḫ. Apart from the occasions cited in a previous article[8] another time when the quarter turns out is when a clay-bank (djurf) of a water-channel or water-course has fallen on top of some person or persons. The latter are dug out by the quarter.

Each quarter has a tanṣūrah (pl. tanāṣīr), a kind of rallying-song or theme special to each quarter, and doubtless each with its special tune. These tanṣūrahs are used on all sorts of occasions, festal or otherwise, and probably, indeed, whenever a body of men from the quarter assemble together. The tanṣūrah may be compared in some respects with the tribal ṣarḫah and 'azwah[9] examples of which are given by Landberg. The following are examples of some of the themes used by the principal quarters of Tarīm.

1. Ahl al-Sūḳ

a. Metre : Wāfir type, ‖—|———∪|———∪

لَنَا ٱلزَّايِدْ وَفِينَا ٱلزَّايِدْ

Metre : Radjaz type, ‖—|—∪——|—∪—∪

وَشَيْخنَا ٱلمِحْفَار مَعْنَا

« We have the most, and amongst us lies the most.
And our Šaiḫ al-Miḥḍār is with us. »

As the metre of these two pieces differs I assume they are independent of each other though given me as a single tanṣūrah. The sense is that the Ahl al-Sūḳ is greater in numbers than any other quarter, it being the largest of all. Al-Miḥḍār is the celebrated Tarīmī saint. [792]

[8] *The Cemeteries of Tarīm, op. cit.*
[9] C. DE LANDBERG, *Arabica IV* (Leiden, 1897), pp. 18, 20, etc.

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b. Metre : Ramal type, ||—|——∪—|——∪—

شَيْخنَا ٱلمخضَار يَطفِى ٱلنَّار

« Our Šaiḫ al-Miḥḍār puts out the fire. »

This is a radjaz or zāmil known as radjaz ḫābbah, or « jingle used by a party of men at the trot ». It would be sung after a fire had been extinguished. It should be noted that extinguishing of the fire is attributed to the patron saint of the quarter, and one can with justification see in this the survival of some ancient pagan ceremony.

c. Metre : Basīṭ type,

||—|—∪—|—∪——|—∪—|—∪——

وَٱلشَّيْخ وَٱللهْ عُمَرْ يَا سَعْد مِن كَان شَيْخَهْ

« By the Šaiḫ, by God, 'Umar, O the good fortune of him whose šaiḫ he is. »

This radjaz (jingle) is also used in trotting.

d. Metre : Banī Mighrāh [10],

||——∪|————∪|——∪|————∪

عُمَرْ مِخضَار فِى كُلِّ حِجَّهْ نَهْتَرِى بَهْ

وَرَاسَ ٱلخَصْم لِى قَدْ عَصَبْنَا بَيْن جِيَهْ

« 'Umar al-Miḥḍār, in every matter we shout for assistence to him.

And the head of the foe whom we have made up our mind (to attack) we shall bring [11]. »

[113
224]

[10] I have named this metre Banī Mighrā because it seems to be invariably used in the poems which begin with this phrase. The Banī Mighrāh poem is the traditional hunting song of Ḥaḍramawt; it is discussed at length in my *Prose and Poetry from Ḥaḍramaut*.

[11] اهترى LANDBERG, *Glos. Dat.*, « prononcer le cri de ralliement de la tribu, crialler ». My informant said it meant « to seek assistance from. » For عصب he gave the synonym اراد. One can say عصبنا السيله equivalent to نبغا السيله « We want to go to the Masīlah ». In the « oath of denial » *infra*, I think that the first two verbs must have the fundamental sense of « binding and loosing » بين جيه is equivalent to نبغا نجيه.

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It seems that herein lie pagan ideas attached to the person of a Muslim saint who appears to be regarded in much the same way as a tribal god of the pre-Islamic era. On consideration, I do not think that the intent is to bring the head of the foe to 'Umar al-Miḥḍār, but he is evidently regarded as assisting the quarter in battle against, perhaps, another quarter, Muslims and Šawāfi' notwithstanding.

In the case of a quarrel between two quarters, when one quarter denies its culpability it uses the following formula :

لَا عَصَبْنَا وَلَا طَلَقْنَا وَلَا رَمَزْنَا وَلَا غَمَزْنَا

« We did not decide (to do anything), nor did we omit (to do anything), we did not look nor did we whisper [12]. »

This is known as the « oath of the denial » (yamīn al-inkār).

2. Ahl al-Ḫilaif

a. Metre : Basīṭ, ||—∪——|—∪—|—∪——

اَلْيَوْم جُمْعَة وَغُدْوَة مِثْلَهَا
لَمَّا تَقُومَ اَلْقِيَامَة كُلَّهَا.
عِيُوهْ! وَوْ! مسه!

« Today is Friday, tomorrow the same,
Until the Resurrection comes, all of it. »

The sense is, probably, that today is a holiday, or at least a fortunate day. After this and other verses, exclamations such as the above are commonly used. Another common exclamation is wō-lākhap. What these exclamations signify none can say, but all Ḥaḍramis concur that they are old and curious. I am tempted to suggest they might be corrupt vestiges of pagan religious ritual.

[12] The latter two verbs of the « oath of denial » were thus paraphrased for me, but I feel that the classical senses of the Lexicons might be more appropriate here.

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b. Metre :

Perhaps ‖ — — ∪ | — ∪ — ∪ — ∪ — فَاعِلْ مُسْتَفْعِلْ فَعُولْ

قَدْ قَنَصْنَا ٱلصَّيْد فِي رُبُوعُهْ[13]

شَيْخَنَا عَلِيّ بِنْ مُحَمَّدْ

« We have hunted the game in its lairs (or mountain-sides). Our šaiḫ is 'Alī bin Miḥimmid. »

. This tanṣūrah has no small interest when it is recalled that the ritual hunt played an important part in the pre-Islamic religion of this part of Arabia, especially the hunting of the ibex[14]. The first half-verse is commonly sung by *all* the quarters of Tarīm, and is even used by the people of the ḥawṭah of Thibī not far away.

[792] Šaiḫ 'Alī bin Muḥammad is a saint of the Āl Ḥaṭīb family, known as Ṣāḥib al-Wi'il, i.e. « He of the Ibex ». Once, on the occasion of a feast, either the lesser or the greater 'Īd, he had no animal to slaughter by way of celebration, but on returning home from the mosque he found an ibex standing by his door. This was evidently a miracle performed on his behalf. Šaiḫ 'Alī is the patron saint

[346 361] of al-Ḥilaif, and is buried in the cemetery of al-Furaiṭ[15]. The chief mosque of the quarter is Misdjid al-Wi'il, and at one time when, owing to the dissension between three sections of the Yāfi'ī rulers, Tarīm was divided into three territories with three separate djāmi' mosques, the Misdjid al-Wi'il was used for the Friday prayer; this took place about a century ago.

No doubt this tanṣūrah would be used by parties of hunters returning from the ibex-hunt as I have described in the preface to my book on Ḥaḍrami popular verse.

3. Ḥārat al-Saḥīl

[792] The people of this quarter mention their saint, an 'Aidarūs saiyid
539 who is buried in Tāribah, but I have no further particulars about
621 their tanṣūrahs. They shout
533

[13] Variant شُعُوبَهْ.

[14] Cf. A. Bertron, *The Ritual Hunt*, Le Muséon, LXI, 3-4, pp. 183-96.

[15] For this cemetery see *The Cemeteries of Tarīm*, *op. cit.*

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Metre : Ramal, ||— — ∪ — | — — ∪ —

شَيْخنَا عَلْوِى بِنَ أَحْمَدْ

4. Al-Nuwaidarah

The patron saint of al-Nuwaidarah is Šihāb al-Dīn ʿAbd al-Raḥmān bin ʿAlī bin Abī Bakr al-Sakrān [16].

5. Ḥārat al-Ḥāwī

The tanṣūrah of this quarter mentions the saint of the ḥawṭah šaiḫanā al-Ḥaddād, i.e. the celebrated saint and author ʿAbdullāh al-Ḥaddād who is also known beyond the confines of Ḥaḍramawt.

It would however seem that the term tanṣūrah is not confined to the rallying-cries of the quarters of the cities, for I can recall the word being used in the Daṯīnah area when tanṣūrahs were performed over the grave of a man whose murder had been successfully avenged. It is a cry used also by the tribes [17] in Ḥaḍramawt.

Very similar to the Tamīmī tanṣūrah quoted by Landberg [18] is the tanṣūrah of the ʿAbīd of Tarīm. The ʿAbīd have an organisation in many respects similar to that of the Masākīn with a headman (muḳaddam). Their tanṣūrah runs :

بَنِى سِوَيْدَ ٱلْغَلَّابَهْ

كَمْ مِنْ قَبِيلِى ظَفِرْنَا بِهْ

« Banī Siwaid, the conquering,
How many a tribesman have we overcome. »

Landberg remarks that the verse he quotes is defective, if one must see a metre in it, but the first half-verse which he gives corresponds exactly in metre to the first half-verse of the tanṣūrah of the ʿAbīd.

16 « The Drunken » might, at first sight, seem an odd term to apply to a Muslim saint, but the term of course is Sufistic, and implies that he was drunk with the ecstacy of the knowledge of God. Some names are much more curious. I was told that the ʿAṭṭās saiyids derived their name from a miracle performed by their ancestor who is said to have been heard to sneeze while still in the womb!

17 C. DE LANDBERG, *Ḥaḍramoût* (Leiden, 1901), p. 184.

18 Loc. land.

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000 has been rubbed flat and polished by the pads of horny skin under the feet of Bedouins and camels. Every caravan in its turn follows the same, scarcely necessary windings.

The *neqābas* and *murabba'as*, where we take our afternoon rest and where we are joined by the climbers from Kōr Sēbān, are called Bēn el-Djibāl, "between the mountains".

In the afternoon we continued our way over the watershed between deeply cut fissures to right and left, making great bends round table-mountains. From Neqābat el-Ghāṭ we saw the mountains of the southern coast for the last time. We made a short cut (*muqriba*), by clambering down along a deep wādī-bed, which, to our great surprise, appeared to be thickly overgrown with shrubs and small trees and where there was the smell of jasmine, which was growing wild. Our quarters for the night, el-Qumra, lay behind Qāret el-Mūle, the only mountain with a peak. Mautor and his comrades did not seem to find the place safe and sent men out to reconnoitre the surroundings, and, during the night, a sharper watch was kept.

147 Directly the sun went down we shivered in our thin clothes and hurried to put on something warm as soon as possible. Our Bedouins have nothing warm, not even blankets to cover them when asleep. They sit in the wind with the upper part of their bodies bare and it does not seem to hurt them. It is ● 533 true, they make a fire round which they sit until far into the night, telling their tales or singing their *dānā-ā-ā* improvisations. Their rough voices affect us disagreeably, their melodies, whose cadences are strange to our ear, are sombre and plaintive. They sing one somewhat cheerful song, to make men and animals go at a double-quick pace, and it is remarkable how long they can keep this up and what an encouraging effect the song has on the animals. Not only the camels, but also the donkeys, begin to trot and do not allow themselves to be caught up by the Bedouins, who follow singing and skipping.

000 The night was cold in el-Qumra; it was long next morning before energy returned to our stiffened limbs. A long march lay ahead, and one would suffer for starting late in the morn-

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He cannot resist the wishes of his guests and very soon there is again a crowd of inquisitive people in the sweltering upper room, staring at us and hampering us with questions and loud conversation.

2. PROSE AND POETRY IN WĀDĪ ḤADJR.

We manage, by exercising much insistence, to get off at four o'clock that afternoon. There are two roads to Makalla: one goes direct through the mountains, the other makes a great circuit by following the main wādī as far as the sea and then going up the coast to Makalla. The mountain route is the shortest but the hardest; we are told that it is *too* hard for our camels, who are not strong. Moreover, it would be unsafe for our little company in the mountains, in the absence of an armed escort. Considering that even Little, with a big military escort, was attacked in this country — a sayyid who was acting as his guide was killed in an engagement — we accepted the assertions of the people in Ṣidāra as reasonable and therefore chose the detour by way of the wādī, which however has a bad name for malaria. Little had to contend much with this illness: his escort had to be almost entirely renewed after a short sojourn in Wādī Ḥadjr. We tried to avoid risk by sleeping away from human habitation and, as far as possible, on high-lying, dry ground.

The caravan was under the leadership of a strong, slight Arab, of the name of Dhēb. He had spent his youth as hostage in the Sultan's palace at Makalla. This shows that Ṣidāra some twenty years ago was still a part of the Qeᶜēṭī territory, but that the Sultan considered it necessary to strengthen his hold on the country by bringing up the sons of the leading families in his palace. It was to this circumstance that Dhēb owed his education — for this country a very good one — and he was much more cultivated than the other young men of Ṣidāra. In spite of his long hair, his face was handsomer and gentler in expression than is usually the case here. We also had

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with us ᶜAlī, an old and rather sour man, who was proud of being able to read and who faithfully spelt out the names of the places that we passed. When we had gone a little way he asked if we would buy a pair of spectacles for him at the *sūq*, the bazaar, of the Bandar (the seaport town, *i. e.* Makalla) so that he could better read the Koran. Our third man, ᶜAbdallāh, is a very ordinary sort of Bedouin; he speaks little, but startles us time and again on the march by his monotonously ugly and melancholy Bedouin singsong: *"Yā dānā . . . ā . . . ā . . . ā!"* etc. Finally there is little Muḥammad, an indefatigable boy of twelve, who is now having his first experience of a journey of this kind and who has never yet seen either the sea or a town. Besides these, a weaver from Makalla has joined our caravan with a baggage camel and two boys. We ourselves have an enormous camel that we call the *fīl* or elephant, a female camel for the milk supply, and a young and slender animal making its first trip.

The caravan leaders here wear a strange kind of sandals. Broad strips of leather cover not only the whole upper part of the foot but extend out beyond the sole, which makes a rustling noise in walking. It is meant to keep off snakes and scorpions, especially on night journeys. Because of the richer vegetation and greater moisture, these creatures seem to be more prevalent here than in the arid interior, where sandals are chiefly worn in the afternoon to protect the feet from the heat of the ground.

Nearly all the men of the village accompany us through the palm-gardens to the river; we wade through the warm water and then come to more date-groves. After that there are *dhura* fields, which finally give place to shrubs, grasses and acacia trees. We make a short cut where the river bends; the fringe of palms continues uninterruptedly beside the water.

Dhēb declares himself ready for *takalluf*, *i. e.* for doing his utmost, so it is perhaps possible that we shall reach Makalla in six days. As soon as we enter the region mapped out by Little, Von Wissmann is able to give up his detailed survey

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rugs or mats, or on cushions placed around or under the windows. A very low table, or a special circular mat, is put in the middle of the room for meals. Rough but solidly made coffers and cupboards are much used for clothes, silver, books, or domestic utensils. Lighting is by lamps of a very primitive form, which burn petroleum or, more commonly, sesame oil. The walls carry little or nothing of ornament, though the tribesmen sometimes adorn them with their arms, banners, or hunting equipment. A bathroom is usually found on each floor of a house, all being situated one above the other, the waste water running off by pipes through the wall; the apparatus consisting merely of a vessel from which water is poured over the body.

Wheaten or maize bread, dried dates, eggs, and meat (of sheep or poultry), taken in meagre amounts and usually in some form of soup or stew, form the staple foods; rice is not largely eaten; the people on the coast consume much fish; but only the Bedouin ever eat game. Butter, oil, and honey are much used; also spices, onions, and garlic, and much salad and green vegetables. Fruits, with the exception of the date, are considered as delicacies. Coffee is much drunk in the houses between meals, but there are no public cafés. It is customary for all persons paying visits to bring along with them some coffee-beans wrapped in the turban or plaid (*rādi*); when the party is complete these are collected by the host, and the coffee is prepared in the manner common to all the East. Before drinking, the name of Sheikh 'Ali ibn 'Omar esh-Shadhli, whose tomb is at Mocha, is invoked, he being reputed to have been the first to discover the stimulating properties of the berry.

Very few servants are kept in most houses, even in those of the well-to-do; the housework and cooking are done by the housewife and the daughters, with the aid, in case of stress, of help called in from other branches of the family, friends, or neighbours. Only the very rich have slaves, and these are treated more as members of the household than as property; for this reason slaves rarely desire to be freed. All slaves in the Hadhramaut are Moslems; even if they come from a Christian or pagan country, they are forced to embrace Islam. But marriage between free persons and slaves is extremely rare.

Dancing is regarded in the Hadhramaut as permissible, but never among persons of two sexes, and the Seyyids and townsmen usually abstain from it. The music is made by a primitive form of guitar (*qanbus*), a large oblong drum, and three or four small drums, the players often accompanying their music with

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a monotonous chant. The dance is usually executed by two persons, each dancing by himself, who, while turning all the time, alternately approach and withdraw from the orchestra, but always keep at the same distance from each other; when the first two are exhausted their places are taken by two others, and so on for many hours at a stretch.

The status of women in the Hadhramaut appears to be superior to that in many Mussulman countries. The wife lives in the same part of the house as her husband, but she receives her visitors in her own rooms. Divorce is very rare, the repudiation of a wife without very good cause being held in high contempt; if an individual did so repudiate his wife he would certainly fail to obtain another wife of the same social scale. Polygamy is very uncommon; there are no eunuchs; in the event of the husband taking another wife, the first quits his roof immediately and returns to her parents. Amongst the Bedouins of the Hadhramaut polygamy is absolutely unknown. If a man definitively leaves his town to seek his fortune elsewhere, the wife may, and usually does, refuse to follow him. In this contingency it is considered legitimate for him to take another wife, and he is not expected to continue to support the first.

The marriage dowry is of a double character; there is, first of all, a legal tariff varying from 20 to 2½ florins according to the social status of the fiancée; and secondly, there is the nuptial gift, the amount of which varies according to her personal qualities: the first may be reclaimed in the case of a dissolution of marriage, the latter not.

In the Hadhramaut the poor and the rich dress much alike, the quality of the material, the jewels worn, and the arms carried being the only indications of status. The clothes worn by the townsmen resemble, in many respects, those of most orientals. Sandals with thin shoes, but no stockings, are worn; when out of doors a kind of plaid (*rādi*), made locally, about seven yards long and a little short of a yard wide, is invariably carried or thrown over the shoulders. The head is shaven.

The garments of the tribesmen are similar in the main to those of the townsmen, except that they are shorter, are worn somewhat differently, and the material is usually woven in diamond 'check'; the *jubbah*, or robe, is replaced by a shorter buttoned jacket; and the tribesmen carry their arms, a straight sword, a two-edged poniard, &c. The *rādi* is also worn. The hair is grown long and falls over the shoulders, and the head is covered